

NAME: Tanaka, Nobuko DATE OF BIRTH: 1894 PLACE OF BIRTH: Okayama
Age: 80 Sex: F Marital Status: W Education: Grammar school

PRE-WAR:

Date of arrival in U.S.: 1915 Age: 21 M.S. M Port of entry: San Fran.
Occupation/s: 1. Housework 2. Auto repair shop 3. Dry cleaning business
Place of residence: 1. San Francisco 2. _____ 3. _____
Religious affiliation: Christian church
Community organizations/activities: _____

EVACUATION:

Name of assembly center: Tanforan
Name of relocation center: Topaz, Utah
Dispensation of property: Left at church Names of bank/s: _____
Jobs held in camp: 1. Dish washer 2. Construction (husband)
Jobs held outside of camp: _____
Left camp to go to: San Francisco

POST-WAR:

Date returned to West Coast: _____ 1945
Address/es: 1. San Francisco 2. _____
3. _____
Religious affiliation: Christian church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: Husband died

Name of interviewer: Takarabe Date: 10/29/75 Place: San Francisco
..... Translator: Mahel Hall

Q: Where were you born?

A: Okayama Prefecture.

Q: When were you born?

A: 27th year of Meiji (1894)

Q: How old are you now?

A: I am 80 years old now.

Q: What is your name?

A: My name is Tanaka Nobuko.

Q: How many brothers and sisters did you have?

A: When I was 3 years old my real mother left me and remarried.

There was a reason for it. I think her mother-in-law was too strict, and she could not stay there. She might not have enough patience, but in Japan it was hard to live with in-laws. When I was 7 years old my stepmother came, and 3 daughters were born, but she did not treat me like a stepchild. My grandmother drove my mother out, but ^{she} ~~but~~ ^ loved me and took good care of me. For instance, she used to buy some food and hide it, and when other children were not around she would give it to me.

Q: She was a good grandmother to you, wasn't she?

A: Yes, of course. My father was a good father. My step-mother was not strict. She could play koto and samisen, and taught me some.

She had 3 daughters but she did not teach them any. Maybe she was obliged to do so as I was her stepdaughter. My father was especially good to me as he had pity on me for not having my real mother. My grandmother was good to me, too, so I did not feel bad as other people thought I did. I got married, and we decided to come to America, so my relations wanted me to meet my mother. I met my mother at my grandmother's retreat, and then walked about $\frac{1}{2}$ block on the street talking with my mother for the first time. Even though she was my real mother I did not have any affection toward her because she did not do anything for me. But I don't think she forgot about me no matter how much spiritual hardships she went through. I was lucky as my stepmother taught me koto and samisen, and took good care of me. My father was a good father, and loved me.

Q: What did your father do?

A: He had a curio store. We lived in poverty, but I did not have an unhappy life. By a happy chance I married a man who was coming to America. Tanaka's friend lived in my neighborhood, and he introduced me to him. That is how we got married.

Q: Did you go to school while you were still in Japan?

A: I just went to a grammar school. My step sisters went to high-school, but I just graduated from a grammar school.

Q: Did you like school when you were little?

A: I did not dislike it, so I did what I was supposed to do.

Q: Do you remember about your childhood?

A: When I was little my neighbors loved me as they felt sorry for me for having a stepmother. But my stepmother was good to me, so I did not have any sad experience, and everything was peaceful.

Q: Did you feel constrained?

A: No, I didn't because my grandmother was with me. My stepmother was a good woman, and taught me koto and samisen. I learned flower arrangement and tea ceremony, but I did not go to school.

Q: What kind of a woman was your grandmother?

A: She was a fine lady. I heard that she served some prominent family, so she was a good cpok and was very strict. That is why she trained me strictly. She was an old-fashioned lady.

Q: How did you play?

A: We just played games with friends in the neighborhood.

Q: Did you go to the hills to play?

A: No, I couldn't do such a thing. We didn't do such thing in our time.

Q: Was it because you were a girl?

A: I don't know about the boys as there were just girls in our family, but I don't think they did that kind of thing much, not like today. We played quietly at home.

Q: Do you remember about your school teachers?

A: I just graduated from grammar school, so I don't remember them well. They told us real simple stories.

Q: Do you remember anything about ethics?

A: I don't remember anything.

Q: What did you do after graduating from the grammar school?

Did you babysit?

A: I helped my family by taking care of my 3 sisters, so I could not study.

Q: Did you ever think it was hard to baby-sit?

A: No, I didn't. I did when I wanted to. My stepmother taught me koto and samisen.

Q: Did you remember anything about your real mother?

A: Before I came to America my relations arranged for me to meet my mother at my grandmother's retreat. Then we walked about a block together talking.

Q: What did you talk about?

A: She hinted that the reason why she left home was because she did not get along with her mother-in-law. My grandmother was very strict, and could do anything without the daughter-in-law, so she was hard to get along with.

Q: Did your mother remarry?

A: She remarried when I was 3 years old, and I was put out to nurse as there was just father and grandmother. When I was 7 years old my stepmother came.

Q: Where were you put out to nurse?

A: I went to a home in my neighborhood. She took good care of me. It seemed unfortunate, but I was quite happy.

Q: Were you brought up there till you were 7 years old?

A: Yes, I was. When I see a small child, I wonder why my mother couldn't have been more patient. Three-year-old is at a very sweet age. She must have had a strong reason for doing that. My grandmother was very strict, so she could not get along with her. I think she stayed if she could. I think she was seeing my father once in a while. I was loved by people, so it didn't bother me.

Q: Did your mother remarry after that?

A: Yes, she did, and has 3 or 4 children. Her house was near Okayama railroad station. I wanted to see her, so I used to carry my baby sister on my back and walked to the station which was not too far from my house. Her husband was a merchant, and the entrance of the house was big. I went to see if my mother would come out, but I never saw her. She would have ignored me even if she saw me. My mother had spritual hardships.

Q: What did you say when you met your mother?

A: I don't think I said, "Okasan" (Mother). I think I just looked at her face. She didn't call me "Nobu" either. It was hard because our relations were severed.

Q: Were you angry at your mother?

A: No, I wasn't because it could not be helped. Sometimes I wondered why my mother left me while other parents bear hardships for their children. Nevertheless I was a lucky one as my stepmother did her best for me.

Q: How old were you when you got married?

A: When I was 21 years old.

Q: Was it after you finished school?

A: After I graduated from grammar school I did not go to highschool.

Q: Did you stay home?

A: I stayed home and took care of my sisters. I also learned handicraft and flower arrangement in preparation ^{for} of marriage. There was the Hokubu Sunday School in a church in my town in Okayama, and I attended it on Sundays as it was just a half block from my house. That is how I started going to church here.

Q: Did you attend the Sunday School for a while?

A: Oh, yes ever since I was little.

Q: Didn't your father say anything about it?

A: Nobody stopped me from going to Sunday school.

Q: Did your sisters go to Sunday school, too?

A: No, I didn't take them with me. After I got older and marriage ^{changed} problem came up, my idea [^] so I quit going to Sunday school.

Q: What do you mean by your "idea changed"?

A: I became busy with worldly things. Mr. Wainwright, an Englishman was a Sunday School teacher.

Q: Did you practise sewing after you graduated from grammar school and before you got married?

A: My grandmother was good at sewing, so ^a few of my friends came to our house, and my grandmother taught us sewing. She was a talented lady, so the br^ede could not stay there, I think my

mother suffered all her life. I heard that she suffered from her ailment for a long time. There was a mother-in-law in that family, also. She had 4 or 5 children^{and} her husband was a merchant, so she led a hard life.

Q: Do you remember anything else that happened after you graduated from the grammar school?

A: I led a simple life, sewing at home or helping the family. My father had a curio shop, so sometimes I helped the store. There were 3 daughters in the family, so my father could not afford to pay tuition and send me to a school.

Q: How did the marriage proposal start?

A: Tanaka's friend had a relative in the neighborhood of where I was born. This relative told Tanaka's friends about me. As he thought I may be all right, he told Tanaka about me.

Q: Was Mr. Tanaka in America then?

A: Yes, he was in America. His friend was in Japan. Tanaka took him to America to work with him, but the life in America did not agree with him, so he went back to ^aJ_Apan. He is deceased now.

Q: How did your marriage proposal progress?

A: The brother of Tanaka's friend became a go-between through correspondence. He made arrangements for me to come to Americaa.

Q: What did your father say?

A: My father was not happy. He said, "There are many young men in Okayama, and Nobu can get married to one of them, so mother please don't let her go to America, but let her stay here." Grandmother was an intelligent women. She said, "If Nobu is divorced and come home, it will be hard for her, so let her go to America and live freely." I am glad I came to America. My husband's brother used to live in San Francisco. His children are now living in San Mateo, but when they were little they lived in San Francisco so I took care of them. I do not have children, but they call me "obasan" and take care of me, so it is as if I have my own children.

Q: Where did you sail from when you left Japan at the age of 21?

A: From Yokohama by a small ship called Nihon Maru.

Q: Was it in 1915 or 1916?

A: It was in 1915 the year the exposition was held here.

Q: Were you sad when you left Japan?

A: I did not have reason to be sad because my mother was not there. My father saw me off to Shizuoka, and gave me a tanzen (thickly-wadded large-size kimono).

Q: Did you go to Shizuoka first?

A: I went to Shizuoka to say good-bye to my mother-in-law. Tanaka's family was glad I was going to America.

Q: Did you go from Shizuoka to Yokohama?

A: Tanaka's brother saw me off to Yokohama.

Q: Did your father come as far as Shizuoka?

A: He made a plan to visit Nikko on his way back.

Q: How many days did you stay in Shizuoka?

A: One or two days.

Q: Did his brother take you to the ship?

A: Yes, he did.

Q: Weren't you sad when you got on board the ship?

A: No, because my husband was waiting for me. I did not have real brothers or sisters, just step-sisters, so I didn't have much affection towards them. My father was a nice father,

Q: How was it on board the ship?

A: Nothing special.

Q: Did you get seasick?

A: Not much, because it was a small ship and was slow.

Q: Did you talk to many people on board the ship?

A: No, I didn't. I was young, and I am not the kind of a person to talk to anybody.

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Q: Were there any other brides on board the ship?

A: No, there weren't. Nihon Maru was a small ship, so there were not many passengers. It was like a dream as I have been living in America long.

Q: Where did the ship arrive at?

A: In San Francisco.

Q: Did you go to Angel Island?

A: We had to go to Angel Island.

Q: How many days did you stay at Angel Island?

A: We didn't stay there long.

Q: Where did you meet Mr. Tanaka first?

A: In Japan. He went to Japan to get married, but he came back here before me. I met him before, so there wasn't anything when he met me.

Q: How did you feel when you saw Mr. Tanaka for the first time?

A: We met at a movie theater. That was our first interview.

Q: Did you find out which man was Mr. Tanaka?

A: I was told whereabouts in the theater he was. I had seen his photograph before, so I had an idea who he was.

Q: When did you meet him the second time?

A: At the home of the go-between in Okayama. He was a brother of Tanaka's friend. We had the wedding at his house.

Q: Did you see him face to face for the first time there?

A: Yes, I did.

Q: How did you feel then?

A: I didn't have any special feeling. It was too late to say that I didn't want to get married.

Q: Did you think he was a handsome man?

A: He is short, so I cannot say he is good looking, but he had a mustache.

Q: Did you think it was a fine mustache?

A: Yes. As he is small he looked neat. In those days women could not say anything but just do what we were told to do.

Q: Did your husband meet you at the Angel Island?

A: Yes, he did. Tanaka did not have a house, so he took me to his brother's who was operating a dry cleaning store. Then he rent a small house temporarily.

Q: What was Mr. Tanaka doing then?

A: He was not doing anything yet. He likes to change jobs. In those days there were many jobs in white families?

Q: What kind of jobs were they?

A: They were housework, cleaning houses and helping around the house. Tanaka was a ^{automobile} good mechanic, so he opened a garage on Post Street.

Q: How long did he work in a white family?

A: He worked for a long time as he is a patient man. There were not enough handy men then, so he was liked by the white people.

Q: Did you rent an apartment?

A: No, we got a room in the white family and I worked there, too. That is how the poor Isseis lived in those days. They fed us, so we did not need much money to live. As Tanaka liked automobiles, he opened a garage.

Q: When did he opened the garage?

A: It was much later, after he saved enough money.

Q: Was it about 10 years after you came here?

A: Yes, it was.

Q: Before you came here, what kind of a country did you think America was?

A: I did not have any idea. I just thought I should follow my husband.

Q: How did you feel when you saw America for the first time?

A: I am stupid, so I just thought "So this is America."

Q: Did you rent an apartment after you left your brother-in-law's house?

A: We rented a small house and lived there.

Q: Did you work as soon as you came here?

A: I think I studied English under a tutor.

Q: Did you work after that?

A: Yes, I worked as I did not have any children.

Q: What kind of work did you do?

A: I worked in a white family helping out in the kitchen, cleaning
doing
house, sewing and all kinds of work.

Q: Didn't you understand English well?

A: I didn't understand it well, but I managed somehow. They did not tell me that they could not understand my English.

Q: Did you understand what they told you to do?

A: Yes, I did. Everything was new to me, so I was beside myself.

The master was good to me.

Q: Did you make any mistakes?

A: No, I didn't. It was plain housework, so I could not make any mistake.

^{Takarabe}
T: For instance, breaking things or doing things backwards.

^{tanaka}
T: They did not let me do anything difficult.

Q: Did you ever think that you came to a terrible place?

Side 2

A: No, I didn't. I was all right as my husband was here. I don't know what I would have done if I was alone.

Q: What kind of thing did you hear about picture brides?

A: The cause of trouble is drinking. Those who drink tend to fail.

Q: Were there many women who were in trouble?

A: I don't think so. Only some women ^{en} ~~went~~ back to Japan on their own will.

Q: Did they go back to Japan?

A: Yes. Many women went back to Japan because they could not adapt themselves to the life here.

Q: How old was Mr. Tanaka when you were married?

A: I was 21. He is 10 years older than I.

Q: Ten years difference ^{was} average in those days, wasn't it?

A: Yes, I didn't feel the difference too much.

Q: Weren't there some brides who could not get along with their husbands, and eloped with young men?

A: There were many such cases in those days. There is no such case now.

Q: Did you think it was a terrible place when you read about such case in the paper?

A: They were not printed in the paper, may be because it might stir up the readers.

Q: Were there gambling houses in San Francisco?

A: There might have been some, but they were not where we could see.

Q: Did Mr. Tanaka drink?

A: No, because he was a very serious man. He might have drank some before, but not after we were married. I told him that I would not marry him if he drank, so he kept his promise.

Q: Did he ever gamble?

A: No, never. He didn't like such thing.

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Q: Didn't many Isseis gamble?

A: Yes, there must be many, but we did not join the group, so we didn't know them. That is why church is a necessary place.

Q: Was Mr. Tanaka a Christian then?

A: He studied something about Christianity before he came to America, so he had some knowlege^d of it.

Q: Did you get married in Buddhist or Shinto style in Japan?

A: We did not have such a ceremony. We just exchanged nupital cups in a parlor of a house. There was no pastor or a priest present, only some relatives were present. That's all.

Q: Didn't you and your husband think people in San Francisco were not too kind to you?

A: I am not wise enough to think such thing. I am the kind of a person who would rather spend the life peacefully, so I ignored things that happened around us.

Q: Didn't Mr. Herst of the Examiner write bad things about Japanese in the paper?

A: I think he did, but I did not care about such a thing. I just read Japanese newspaper.

Q: Did you live in the white family for a long time?

A: No, I did not live in, I commuted. In those days that was the only job I could get to make spending-money. One master who was a doctor was so good to us that we still call him. In general, most Americans were good to Japanese. The families that Isseis worked in were mostly good, so we still get in contact with them and take care of them. Not everybody was good, but some good people were especially good. I think that is the characteristic of Japanese which other race do not have. Especially the Issei women had such good trait, because when they came to a strange land and were treated with kindness, they do not forget the kindness. Many Japanese women feel that way.

Q: That is a good point of Japanese, isn't it?

A: Yes, it is. That is why the Issei women who worked in the white family when they were young do not forget the kindness shown to them. I think the white people are very kind.

Q: Did you experience hardships at the time of Depression?

A: We were living in a white family, so we did not experience it.

Q: Was it after the Depression that your husband started garage business?

A: Yes, it was.

Q: How long did you live in the white family?

A: We lived in different families. During the Depression Tanaka and I lived in the same family so that we didn't have to pay the rent. At that time we had no other way. We did not know English, and we did not have money to start a business. When I worked in the white family they taught me ho^w to cook, and ate good food, so I was not like a maid in Japan. I was grateful they treated me equally.

Q: Did you open a garage after things got better?

A: Yes, we built a garage and started a business,

Q: Was it in Japan Town?

A: Yes, it was near Buchanan Street.

Q: Did your husband start a business there?

A: Yes, he started an auto repair shop. He built a concrete building as a shop.

Q: Where did you live then?

A: We lived in a small house near Pine Street.

Q: Did he continue the business till the war broke out?

A: No, he went into a ^{dry} cleaning business, and I helped him.
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Q: Did you operate a repair shop first?

A: At first we worked in white families. After we saved some money we tried different kinds of business. Tanaka's brother was in dry cleaning business, which his friend bought. After this man moved to Los Angeles we bought the business and managed it on Fillmore Street. We managed it for quite a while.

Q: How long did you manage the dry cleaning business?

A: I think we managed ^{it}_A for 3 to 4 years.

Q: Was it a difficult work?

A: No, it wasn't. We sent clothes to a factory, and I repaired the clothes. My husband pressed the clothes and delivered them to the customers.

Q: Did you build the garage after that?

A: No, we built the garage first, and the cleaners was the last.

Q: How long did you manage the garage?

A: We could not manage it too long.

Q: Why couldn't you?

A: We had a partner, and that was a mistake.

Q: Was he a Japanese?

A: Yes, he was. It would have been all right if we managed it alone, but we failed as we had a partner. That is why he quit the business. He built the shop, so he could sell the building to Mr. Yukawa. Then he bought the cleaning business from his brother who moved to Salinas. He managed it on Fillmore Street for a long time.

Q: Did he continue that business until the war?

A: Yes, he did.

Q: Was that business successful?

A: After that we moved to the Sturges Memorial House. I took care of the house, and Tanaka worked in a white family.

Q: Was it after the war?

A: Yes, it was.

Q: What were you doing when Pearl Harbor was attacked?

A: I was working at a white family. We had quit the cleaning business. We lived in the Sturge Memorial House with other church members.

Q: How did you feel when Pearl Harbor was attacked?

A: As I am simple-minded, I didn't worry about it. I left everything to God.

Q: Where were you at the time of evacuation?

A: We were in dry cleaning business then. As we could not take anything with us, we stored some things, and went to Tanforan with nothing.

Q: Did you sell your belongings?

A: We stored some things at the church, but they were lost while we were gone. It could not be helped because it was wartime. Some white families kept belongings of Japanese workers, but there were only a few such families. Everybody was in the same boat. We had nothing. When we went to camp, the food was not bad. People with many children were very happy as they could eat as many good oranges as they wanted to. It was an American camp so there was plenty of food. Those who brought up their children in the camp were lucky because they did not need any money. The American government took care of the children.

Q: Were you put in the stable in Tanforan?

A: It was different according to the size of the families. Some people were put in the stable, and some were put in a building built temporarily for us. We were put in the building, so it did not smell bad. If we were just two of us we would have been put in the stable, but we were with my brother-in-law's family, so we were given a large quarter.

Q: Were there any troubles because many Japanese were put in a small place?

A: No, it was not bad enough that trouble started. It was better for some people to live there than to live outside and have to feed their children and experience hardships because they did not need money in bringing up children. America is an abundant country. There were plenty of beautiful oranges, so the children were happy. Sometimes when we wanted to eat Japanese food we could go out and buy some food, and cook them on a small stove by ourselves.

Q: Where did you go from there?

A: We went to Topaz, Utah. Tanforan was a temporary assembly center for people from San Francisco area. Topaz was a regular camp. We were given a quarter for two people. They delivered coal to our room, so we did not feel cold.

Q: Weren't there sand storms in Utah?

A: Yes, but it didn't blow everyday. We had a carefree life. Women did knitting, learned English or anything they liked, and were fed.

Q: Did you work?

A: I worked as a dishwasher at a mess hall. My husband worked as a ^{foreman} ~~truck driver~~ of public works. I got up early in the morning to work in the mess hall.

Q: What time did you get up in the morning?

A: Six o'clock. When I was home I didn't get up so early, but I had to as everybody did. But it didn't bother me.

Q: Did Japanese people chattered a lot?

A: They might have, but I did not join that kind of people. There were people who liked to chatter. Old women who had nothing to do chattered.

Q: What kind of hobby did you have?

A: I attended an English class. I had to wash dishes 3 times a day. Sometimes I knitted sweaters for my husband.

Q: Did you do any needlecraft?

A: I knitted sweaters.

Q: Didn't you make flowers?

A: I needed materials for that.

Q: What about shigin (recitation of Chinese poems)?

A: I didn't like that. I attended church, so that was enough.

Q: What did Mr. Tanaka do?

A: He did public works.

Q: What was his hobby?

A: It was archery. But he did not do it there. He liked birds, so he entered the camp with a bird in the cage. Everybody lived together and did the same thing. At mealtime we stood in a line at mess hall. They fed us good food.

Q: Were there ill-mannered people?

A: I didn't notice such thing. I was too busy with myself. Most people were serious, so they behaved themselves.

Q: What did Mr. Tanaka do for recreation, did he play "Go"?

A: He did public works, so he was too tired at night to do anything.

Q: Was there a ~~problem~~ about military service in Topaz?

A: My husband was exempted from military service.

Q: Weren't there discussions about young people going into military service?

A: I was not interested in it, so I did not hear about it. I think some people went into military service and fulfilled their obligation.

Q: Were you questioned about your loyalty?

A: I thought about it. As long as I was in America, I thought I should be loyal to America.

Q: What was your opinion about Niseis being put in relocation camps although they are citizens?

A: I think they have reasons to complain. Niseis are American citizens, so there are problems. We are Isseis, so we cannot do anything about it. Isseis are enemy aliens, so we cannot refuse to be loyal to America as long as we live here.

Q: When did you leave the camp?

A: I don't remember.

Q: Did you come straight home?

A: Yes, we did by train.

Q: Where did you live?

A: The church and the Sturge House were still there, so we lived there with other church members. By and by people moved into their houses, and we were separated. At one time everybody lived in the church and the Sturge House. Mr. and Mrs. Asano of the Nichi-Bei Times lived in the church. We just slept on the floor with blankets. There were no furnitures.

Q: About how many families lived there?

A: I think there were about 10 families in the church and the Sturge House. Most people did not have children then.

Q: Did everybody shared the expenses?

A: Yes, everybody paid their share ~~of~~^{of} the expenses and bought food, and cooked in the ~~kichen~~^{kit}chen in the church and in the Sturge House.

Q: About how many families lived in the Sturge House?

A: About ten families. They were Isseis, so there were no children. Niseis lived temporarily with some friends.

Q: Who cooked?

A: All the women did. We were all church members, so it was easy to get along. Sometimes people who were not church members wanted to lived in the Sturge House. If we had space available we let them in, but if we didn't, we could not help them. There were about 2 families like that, but they did not stay there too long. Our church, the Methodist church and the Buddhist church served the people.

Q: Didn't you have to go to Hunter's Point?

A: That was for some special people.

Q: Were there jobs while you were living in the church?

A: Yes, there were. The white people did not find people to do housework for them, so they welcomed Japanese. If we went back to the families we worked before, they welcomed us.

Q: But you didn't have place to live, didn't you?

A: Some people lived in the white family where they worked, but people with big family^{ies} could not do so.

Q: Did you stay in the Sturge House?

A: We had the church. Those who were members of the church stayed in the church. Buddhist people stayed in the Buddhist church as it was spacious.

Q: Did you stay in the Sturge House for a long time?

A: I was the keeper of the Sturge House, and my husband stayed there with me the rest of his life. We did not have a house, but if I stayed in the Sturge House I could do the work I was used to. My husband helped the church. Because of the church we could move in here.

Q: How long did Mr. Tanaka work after he came back from the camp?

A: He did not work much. I worked in the Sturge House, and my husband worked in the doctor's house where he used to work before. He quit after he got old.

Q: About how old was he when he quit working?

A: I think he was around 80.

Q: What is this place called?

A: It is called the Sequoia.

Q: When did you move in here?

A: About 4 years ago. My husband died about a year after we moved in here.

Q: When did you retire?

A: I did not work after I came back from the camp. While I stayed at the Sturge Memorial Home I took care of people from Japan and other guests. Women's work is endless.

Q: How long did most people stay in Sturge Memorial Home?

A: There were many rooms. The front room was big, so about 6 people could stay there. Couples stayed in small rooms. There was a parlor downstairs. The basement was used for men did not have jobs. They slept on cots.

Q: How many rooms were there upstairs?

A: There were about 6 rooms.

Q: Did the people share the expense on food only?

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A: Yes, they did. As the women were all church members we helped each other. The head of the Nichi-Bei Bussan got about 10 cots from the government, and we put them in the basement for single men. The church members stayed upstairs.

Q: Did it continue for a year or two?

A: I don't remember well, but I don't think it continued for 2 years. Everybody looked for a place to live, and when they found them, they left. It was a temporary place. In those days we didn't know what we were doing; we just lived together. I suppose everybody liked San Francisco, for nobody went elsewhere. They found some place to live in San Francisco.

Even when we were in the camp the Americans did not treat us like enemy aliens. They did the best they could for us. There were plenty of food, oranges, grapefruit and everything else which was more than we deserved.

Q: Did you stay at Topaz all the time?

A: We went to Tanforan first, and then went to Topaz.

Q: Where did people in Topaz come from, only from San Francisco?

A: People from San Francisco were divided into different groups. The members of our church were in one group, so we didn't scatter. Some people who had children moved to where their children were. There were churches and church services in the camp. The pastors from Oakland and Berkeley were with us. We had enough food there. Sometimes people found sashimi somewhere.

Q: Going back to earlier time, when did you first go to church?

A: In 1915, as soon as I landed in San Francisco. In those days people respected Dr. Sturge^e who had done a lot for Japanese people. After coming back from the camp, people still did not forget Dr. Sturge's kindness.

Q: Did you go to church for the first time in 1915?

A: Yes, and I have been going to church ever since then.

Q: Have you met Dr. Sturge?

A: He was living in the Sturge House, so I knew his character. Dr. Sturge made a sermon and Mr. Tomizawa who could speak English interpreted. Dr. Sturge was a man of character.

Q: What kind of a person was Dr. Sturge?

A: He was a gentle person who gave love to everybody. Mrs. Sturge was, too. That is why the members of our church respected them.

Q: They didn't have children, didn't they?

A: No, they didn't. Mrs. Sturge was a fine wife. My husband was influenced by Dr. Sturge's character. I have never met such a fine man of character in America. Because of him our church can still continue. It would not have if there were just regular pastors. Young people do not know Dr. Sturge, but old members who had personal contact with him do not move away. We, old members had personal contact with his character, so we respected him. Consequently we love the church. I am lucky. I came to San Francisco, and am still living here.

Q: Did you stop in Hawaii on your way to America?

A: No, I came here directly. I think the ship stopped in Hawaii, and I landed there, but I did not have time to go sightseeing.

Q: Did you ever want to go back to Japan?

A: My family was not rich, so I had made up my mind to stay here.

Q: Didn't Mr. Tanaka have any intention of returning to Japan?

A: No, he didn't have such an intention either. He had both parents, but as he left home when he was young he was not attached to them. People came to America to seek their fortune, so the desire to go back to Japan came later when their circumstances changed. In those days we were young.

Q: When you came to America did you find the life style different from that in Japan?

A: Of course, they were different. I was not brought up in a comfortable home, and I had a stepmother, so the life in America was more pleasant for me.

Q: Was the life here more comfortable spiritually?

A: Of course. I am lucky I came to America.

Q: Was the life style better here?

A: Of course, it is better here. Those who lived comfortably in Japan complained, but as we lived in poverty we didn't have any complaint here. I gladly spent all my life here.

Q: Did you belong to the Japanese American Citizen's Association?

A: No, I didn't. Mostly men belonged to the association, and women didn't.

Q: What about Kenjin Kai (prefectural association)?

A: My husband did not join the association.

Q: Did you go to church?

A: Church was the only place we went to. We did not go any place else.

Q: When were you baptized?

A: I was baptized soon after I came here in 1915.

Q: How about your husband?

A: He was, too.

Q: As you said before, were you influenced by Dr. Sturge?

A: We were influenced by Dr. Sturge's character.

Q: Who baptized you?

A: Rev. Kodaira did.

Q: What do you recollect about your past?

A: Fortunately, I didn't experience any hardship. When we went to the camp we had enough to eat, and could do handicraft, knitting, study English, read books or anything else we wanted to. There was no limit.

Q: Did you like the disposition of Americans better than that of Japanese?

A: Since I have been away from Japan so long, I think my disposition has changed. I like a serious and quiet life.

Q: What were your concerns when you were in the hostel after you came back from the camp?

A: There wasn't any, because we were all church members.

Q: About how much a day did you pay?

A: I forgot.

Q: Did everybody share the expenses?

A: Yes, we did. We shared the expenses for food.

Q: What did you do for the money until you found jobs?

A: We all had some savings. Everybody kept their bankbooks. We did not need much money in the camp as they fed us.

Q: Were there anybody who secretly distilled sake in the camp?

A: No, there wasn't. There may have been, but I never heard about it.

Q: Have you ever seen a drunkard in the camp?

A: No, never. As the camp was big, there may have been in other blocks, but not in our block.

Q: Was everybody in the block Christian?

A: No, but over there we were all friendly. I was worried before I went to the camp, but when I went there I found it ^{to be} a carefree place. We were fed, and if we wanted to do knitting we could buy yarn. There was plenty of food. I never had any unpleasant experience in the camp. I think everybody was the same way, especially those with many children had it made there. They were good to us. I think America could do so because it is an abundant country.

Q: Do you have something to teach to Sanseis and Yonseis?

A: In those days there were few Sanseis, and Niseis had gone out of the camp to get jobs, so only small children and old people were left behind.

Q: Sanseis are working hard at Kimochi Kai here. Do you go there?

A: No, I don't.

Q: Do you think it is a good thing?

A: I don't like to go to such a place. I have a place of my own, so I don't want to go to Kimochi Kai and eat Japanese food.

Q: Haven't you gone there to eat Japanese food?

A: No, I have never been to Kimochi Kai. I don't like to hear women gossip, so I don't join any group beside the church. There are all kinds of people, so I don't want to associate with them.

Q: What do you think about Sanseis serving the Isseis in Kimochi Kai?

A: I think it is good, but I don't want to join them.

Q: Do you think it is a good thing that young people are trying to learn good points of Japan?

A: I cannot say ^{anything} about it. I think the world is going to change, so we should have a firm belief for such a time.

Q: Don't you think Japanese disposition will make a good foundation?

A: It depends on that person.

Q: Do you think Japanese giri (sense of duty) and ninjo (humanity) are good qualities?

A: Those are good qualities they should learn.

Q: In Japan they say that people should experience hardships while they are young. What is your opinion about it?

A: We don't have to experience hardships if we can live without experiencing it. There are all kinds of hardships, for example, you have to study, you need money, and you have to work for money. It is up to the will of the individual, and we cannot tell them what to do.

Q: What kind of preparation do you think young people should have in their heart in starting their lives?

A: I don't have a right to say anything as I do not have children. They should ask some people who brought up fine children.